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The American Friend

[OCTOBER 25, 1951]

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FOR LIFE — A CREED

(Continued)

By WILLIAM W. CLARK

I believe in the Holy Spirit.

I believe in God, who is not merely known about, but who is known, directly and immediately. The declaration which has been traditionally associated with the third person of the Trinity springs from an innate perception of Christians through the ages that this immediate experience of God is necessary as the fulfillment of all man's mediated knowledge about Him. The Holy Spirit is the expression of the inwardness of God. He has not left Himself without a witness in this marvelous creation of His, so that we see His signature in the splendid vastness and in the infinite minutiae of the universe; and we may know His nature as it relates to human life in terms of a kind of complete dramatic presentation through the person of the Mediator, Jesus Christ; but Christian experience does not stop there—it always moves from "there" to "here," from "then" to "now." Contemporary, direct, immediate, living—such is the nature of Presence.

A friend of mine is accustomed, in talking with college students about the puzzle of the Trinity, to point out the three ways in which one person knows another person, on the entirely human level. In the first place, I know you, my friend, by the many details which my eye sees and which my ears hear as you go through your days. I am aware of the objective facts that you are thus and so, which is true without any regard for what I may think about you. The picture of your personality begins to take shape through these objective bits of evidence. But that is not the only way I know you. Beyond this rather impersonal evidence, you reveal yourself to me by the things you say and do to me. Your circle of life intercepts mine, and I am no longer merely an observer because you are telling me about yourself, and I learn to know you much better. Yet still my knowledge is at second-hand. Still I am learning *about* you. There comes a time when our relationship gains an inwardness by which a complete communication takes place between us and I know you from within. I am no longer on the outside looking in at you; I am on the inside looking out with you, as you are inside me looking out with me. We no longer depend upon objective means of knowledge about one another in our companionship, because we have learned to know each other subjectively, by intuition.

KNOWING INTUITIVELY

I am grateful to Henri Bergson for the tremendous philosophical job he has done to show how intuition is a genuine way of knowing the truth. In fact, he has demonstrated with what seems to be convincing argument that there are some things which can only be known by intuition. He gives as an example the way in which one knows one's own self. This is a fascinating thought. The philosopher, psychologist, or sociologist who is trying to observe himself always finds there is something missing from his observation, namely, the subjective self who still is the observer, the experiencer. The philosopher, Hume, decided that there was no such thing as a subjective self because he always found that he could separate it into its parts, its individual moments of consciousness. Someone pointed out very tellingly his fallacy, saying that Hume was like a man who popped out of his house, then looked in the window to see if he was home. Naturally he decided that he was not there! But what about the person looking in the window? Always there is a subjective entity which is at the center of the being of each one of us about which we cannot be objective. And yet no single one of us truly can doubt the fact that he knows himself, that in some sense he is aware of himself as the subject of all his thoughts and actions rather than the object. The miracle of friendship is found in the experience of discovering another self whom, like one's own, one can know intuitively, from within. This is the holy spirit of huma relationships.

This shows the very real basis in o own experience for a Trinity of perso ality in its relationships with other pe sonalities. Perhaps this gives us a like clue to the amazing staying power of doctrine like the doctrine of the Trinit It no longer seems so incredible th our God can be one in three, when w realize that each one of us is one three. If no one of us can have an full relationships with others except terms of this threefold personalit surely it is no surprise that men wi never be willing to reduce their exper ence of God to less than this fullne of relationship for long. The Trinit may not be adequate for our creeds, b nothing less will satisfy us as we try t bear our witness to the fullness of th experience of God.

GOD THE HOLY SPIRIT

I believe in God, infinite in wisdo goodness and power, Maker of Heave and earth, whose eye is on the sparrov whose handiwork is in the galaxies a well as in the intricate and tende meshwork of the human heart — I b lieve in God, the Creator, the Fathe I believe in God the Son, the Redeeme whose cross is the epitomy of the eve lasting mercy by which all men ma return to the way of life. I believe i God the Holy Spirit, whose love is n an idea nor a demonstration in term only of a personality from long ago o of a world of loving craftsmanship bu a vital, immediate experience in th here and now.

I believe in the Holy Spirit, the su rounding Presence of eternal love, uni ing, binding, and strengthening us i the service of God and the fellowshi of men.

Religion should first teach us to b honest with ourselves, as honest as i mathematics or physics . . . I should b taught by religion to know what really believe and to face it instead o deceiving myself.

Pierre Ceresole

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Editorials . . .

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Field Day for Demagogues?

OUR political memories grow very dull with the passing of a few years. Either certain politicians also have dull memories or else they capitalize on that weakness in the American public.

Just now it is a fertile field for the demagogues. To prove *now* that a political opponent or a rival party leader, *eight years ago,* favored withholding aid of one kind or another from Nationalist China is supposed practically to blacklist him as a pro-Communist. To recall something decent that was said about Russia or that was not wholly out of line with what some Communist was saying *eight years ago* becomes *now* a way of "lynching" the one who said it.

The public mind almost forgets that eight years ago Russia was an ally of America; that the corruption of the Nationalist regime was well nigh accepted as an international scandal. Have the patterns of thought and the "feel" of world issues of that day been wholly blurred in our memories? It is quite possible, indeed almost certain, that some mistaken policies were developed then; that errors of judgment have since been revealed by time as errors, but to call these mistakes "traitorous" is ridiculous! How gullible can we be?

There are two kinds of political maneuvering in our American political life that are particularly reprehensible. One is Communism and the other is "McCarthyism." In certain respects they are much alike. The evils of the former are more easily recognized and therefore more readily thwarted. The latter is a form of demagoguery and therefore wears a camouflage of respectability. The F.B.I. has not been authorized, nor can it be, to ferret out the demagogues. Only the common sense of the voting public can do that.

A sharpened memory will help. If anyone had said of Japan in 1942 what General MacArthur has said in 1951, he would have been disinherited in the minds of nearly all Americans. These are the words, "I know of no nation more serene, orderly and industrious nor in which higher hopes can be entertained for future constructive service in the advance of the human race." Certainly, external facts of great importance have been altered in the intervening years. It must also be remembered that in 1942 we were allied with China against Japan. Now we are allied with Japan against China. Whereas we were allied with Russia against Germany, the situation is now nearly reversed. Can we therefore stand at this present time with our political memories almost in eclipse and dogmatically praise or condemn *past* statements solely in the context of the *present* pattern of international affairs? The bane of political action is the absorbing *present,* with little *historical reference* to give it an informing wisdom.

We offer here no defense of any official personalities in our government. We only say, "Let them be judged on the basis of competence for office, not on the oratory of demagogues!"

The Test of Empire

THE faultlines under-running Britain have been clearly revealed as the earthquake has raced from India to Iran to Egypt shaking to the foundations, if not destroying, the superstructures of her empire.

We know the external facts in general, the observable political and economic upheavals, but what is really happening underneath it all? Basically it is the stir of self-respect in the human soul—a hunger that is fed by association with others of like ambitions. The individual wants to *belong* to a respected group, hence "nationalism" arises to claim a place in the sun.

To Americans this might seem but a belated movement which she experienced over two hundred years ago. But time it within the historical stream as you will, it is none-the-less the perennial revolution swelling from the deep pressures of the human soul. The results are often disastrous to the best interests of the revolutionaries, because of the hurried methods that are used. In this deeper revolution, there can be no quick victories. To "hustle history" is to thwart the very interests of the aspiring peoples. Witness the economic plight of Iran. The same can happen at Suez and in the Sudan.

The present earth tremors are not so much a commentary on Britain as on the little peoples aspiring to place and power. The world may well be thankful for the large measure of political morality exhibited by Britain. What if a Caesar, a Napoleon, a Hitler or a Stalin had held the reins in Iran. Does anyone doubt what the policy would have been? Ask Roumania or the other satellites! However one may explain the practical aspects of British policy, her movements have not been wholly dictated by political necessity. If the British empire were completely dissolved, a spiritual core of decency would still give her moral prominence in the world.

We need to call up historical sense and ordinary human understanding of peoples and cultures in order to live sanely with the present sweep of world affairs. Man as man is coming more fully into his own—into his heritage as man with the satisfactions and responsibilities of freedom. Our answer to the present problems is, basically, to recognize these aspirations and by every assistance, spiritual and technical, to bring all areas of earth into a new level of spiritual and material well being.

Otherwise we shall be fighting the inevitable and history will write that we, with power and privilege, were blinder than they who rebelled. The deeper revolution is on—we had better awaken and help guide it!

As Reflected in the News

DR. Frank Laubach, pioneer literacy expert, has said that there will be "a dozen more Koreas" all over Asia unless the United States can win the

loyalty of the masses of Asian people. Not military strength, but technical skills and resources used in "compassionate service" can save Asia. "The masses will welcome any nation that unselfishly offers to help them and has the good sense not to drive shrewd bargains," he stated. In recalling the attitude of the people in India during the Congressional debate over the giving or selling of grain to relieve the Indian famine, he said that the situation was saved only because, while Congress waited and wrangled, the people of the United States sent almost as much foodstuff as Congress finally decided to sell.

* * * *

The work of American missionaries abroad is more important than diplomacy in expressing the desire of the American people for peace and plenty in the world, Dr. Charles Malik, minister of Lebanon to the United States and Lebanon representative to the United Nations, has said. "Your missionaries constitute the finest act of American charity abroad. The hospitals and schools you have built are the best evidence you have abroad to show your concern for the world," he told a meeting of churchmen recently.

"The Loyal Opposition"

THIS phrase lifted from history has become common in political parlance. The idea in it as interpreted today is important. It suggests that political action needs testing, not alone by its enemies, but by its friends. It is the business of citizens to furnish this test.

Soon Americans will turn their attention rather fully to the political arena. They will hear and see parties and leaders indulging in promises and attacking or defending policies. It is time for the conscientious citizen to sharpen his concepts of the principles of the Kingdom of God. He needs a larger frame of reference against which to view the affairs of the nation. It need scarcely be said that he will have no opportunity to vote for such principles, purely, but he can develop a discernment which tests one party or leader not by another one, but by something larger than the nation.

Patriotism that ends in devotion to one's nation is not good enough. It must be devoted to something that is capable of judging the nation, finding its weakness, sensing its error, diagnosing its disease. If indeed then, one is a patriot, he will be concerned with the factors that make for health and growth. He will not ignore the health which the nation already has—for that he will be grateful—but he will think and work at those points where the greatest needs appear.

If he is in opposition to certain cherished traditions, it is because he is loyal to what his country through God, may become.

E. T. E.

Socialism is Evil—says the author

What About Christian Economics?—I

By Howard E. Kershner

The application of Christian principles to economic life is always a controversial topic. Religious controversy in recent years has swirled around economics more than theology. It can be safely predicted that the following statement will elicit sharp reactions. THE AMERICAN FRIEND *welcomes correspondence on this and other articles to follow. In coming issues, Kenneth Boulding, Paul I. Miller and David Henley will state their reactions to this article. The writer is a past Clerk of New York Yearly Meeting (General Conference) and editor of* CHRISTIAN ECONOMICS.

Our definition of Christian economics is that system which provides the greatest degree of material well-being for the greatest number of people, along with the best opportunity for the development and growth of man's spiritual nature in accordance with the principles set forth in the New Testament and with Jesus' emphasis on the unique importance of the individual. Material well-being is included in this definition because cold, starving people have no margin of energy for spiritual development.

Some insist that neither free enterprise nor socialism can be said to be moral or immoral; that it is wrong to speak of either one as being more in line with, or more inimical to, Christian principles than the other; that the terms "Christian" and "moral" are applicable to individuals and not to systems of economics—"There is no good or evil in free enterprise or in socialism; there is only good or evil in men." To what extent therefore, can free competitive enterprise be identified with Christianity and conversely to what extent is socialism un-Christian?

We readily agree that as far as personal character is concerned there are good and bad free enterprisers or capitalists, as there are good and bad socialists or collectivists. We know devoted Christians who are socialists. Free enterprisers and socialists alike can be saints or devils. There are both kinds in both systems.

However, with regard to their effect on moral and spiritual values, a very important distinction must be made between socialism or collectivism on the one hand and individualism or free enterprise on the other.

SOCIALISM INHERENTLY EVIL

Socialism tends to uniformity. It reduces men toward the common denominator level. Its tendency is non-recognition of the merit and worth of the gifted person. It would forcibly deny to such persons a better standard of living and greater opportunity for the exercise of their powers and the development of their personalities. In thus limiting individual development, it limits the good that would otherwise accrue to the group. Mankind has been carried forward on the shoulders of a few gifted prophets, scientists, organizers for production of goods and cultural leaders. Clipping the wings of these men and tying them down to the common level deprives society of the enormous benefits of their efforts. It will not only destroy progress but bring rapid decrease from existing levels of well-being. It limits the freedom of the individual, whether gifted or not and forces him to conform to the will of the group. Personality development so emphasized by Jesus is subordinated.

In extreme degree, socialism, communism, welfare statism, government managed economy or any form of collectivism leads to something approaching the ant-hill or bee-hive economy. It is the antithesis to the New Testament emphasis on the supreme worth of the individual. Notwithstanding the devout sincerity of many socialists, *we may conclude therefore that socialism is inherently evil.*

The socialist ideal is set forth in the Communist Manifesto issued in 1848, "From each according to his ability, to each according to his need." One occasionally hears this quoted from the pulpit and sees it in Christian literature. In practice, it has always failed.

Reward and Production

When the gifted, efficient, hard-working individual, who is accustomed to putting in 12 to 15 hours a day, learns that he is to be deprived of the extra wealth created by his extraordinary effort, he will stop working from sun to sun and lower his production to the common level. As a result, he himself and society too will be the poorer for his decreased production. Perhaps he ought not to do this but he does. Not one in a thousand will put forth more than average effort if he is to receive only average reward. On the other hand, the shiftless fellow, drunkard or slacker, learning that he will get his proportionate share of the total output regardless of effort, soon takes the attitude of "What's the use of working, I'll get mine anyway." As a result, the production of the gifted as well as the indolent declines and there is less for all. This socialist slogan, like all communist or collectivist doctrine, is a mere figment of the imagination having no relationship to fact or practical application in the experience of mankind.

The early Christians made an attempt at collectivism but it soon failed and was buried with the bodies of the liars Ananias and Sapphira, never to reappear in the early Church.

Charity Meets Need

Christian charity is the way to meet need. Socialism or the welfare state is first, coveting the wealth of those who produce more and second, stealing some or all of it. The commandment does not say: Thou shalt not steal except when thou hast a majority vote in favor thereof.

A majority vote does not make coveting or stealing right. Welfare statism—taking from some by force and distributing to others—is both. It violates the scriptural injunctions and is wrong. To do it in limited degree, government managed economy, socialism, welfare statism, is just as wrong in principle as to go the whole way—communism.

The Ten Commandments cannot be compromised. There is no middle way between God and Satan, nor is there a middle way between right and wrong in economics. Bismarck attempted it 70 years ago and begat Hitler. Fabian Socialism tried it 60 years ago and coercion is just around the corner in England. The cure for the evils brought about by a little socialism is always more socialism until totalitarianism results.

If any doubt the statement that socialism and communism are essentially the same, differing only in the degree of application of collectivism, I call their attention to the following words of Mr. John Strachey, Minister of War in the present Socialist Government of Great Britain, quoted from "The Theory and Practice of Socialism":

"It is impossible to establish communism as the immediate successor to capitalism. It is, accordingly, proposed to establish socialism as something which we can put in the place of our present decaying capitalism, hence communists work for the establishment of socialism as a necessary transition stage on the road to communism."

Free Enterprise Inherently Good

On the other hand, individuality thrives under freedom. Free enterprise not only produces more material well-being but affords the best opportunity for the growth of human personality. The individual must exercise and hence develop the power of choice. He must assume responsibility. With experience he learns to choose wisely. This is the road to spiritual attainment. *Free enterprise is the matrix in which morality can best be developed. It is the setting in which Christianity has flowered and may be said to be inherently good.* The fact that some free enterprisers are wicked and abuse their privileges does not alter this truth.

Freedom, including free enterprise, is a phenomenon growing out of allegiance to the spiritual ideals taught by all great religions and supremely by the Christian religion. It results from the practice of honesty, truthfulness, self-reliance, kindness, generosity, thrift, justice and other Christian virtues. A free society of self-governing men is not possible apart from adherence to these principles.

One of our critics urges that Jesus Christ be the only Lord and Master. Therein he puts his finger on the great and grave error of socialism; it subjects the individual to the will of the group. When fully developed, it coerces him. If he would live, he must obey the state. Jesus is supplanted and the state becomes Lord and Master. Socialism reduces him from a being created in the image of God to an automaton created in the image of the state. It nullifies the first and great Commandment. The State, not God, becomes the keeper of the conscience of man.

CROP HELPS THE HUNGRY

The sign on the wall says: CROP helps the Hungry." The scene is a church food distribution center in Bavaria, Germany. Bread and syrup, which America's farmers have contributed through the Christian Rural Overseas Program (CROP), are being given aged Silesian refugees and expellees. Americans from coast to coast are dispatching Friendship Food Ships during United Nations Week (October 21-27) in a demonstration of good will. More than half of the 48 states are organized to accept contributions of bulk commodities and cash, and fifteen others are planning to organize. This year's goal is 1,400 freight carloads of commodities. CROP is sponsored by three major agencies: Catholic Rural Life, Lutheran World Relief, and Church World Service, which represents the Five Years Meeting of Friends in this work.

QUAKER HILL—THE LARGER VISION

Past

For some years past, Quaker Hill has been known to Friends as a conference center or hostel where committees and boards of a Local Meeting, Yearly Meeting, or the Five Years Meeting might convene. Training courses in Christian service have been held, seminars and discussion groups have met to share experiences in an atmosphere of love and understanding. Recently a large group of missionary appointees met there for an extended period of preparation for their new fields of service. Not infrequently visitors register for a day or two of rest and relaxation amid the quiet beauty of its tall trees and friendly environment.

Present

Today Quaker Hill is becoming known as the location where our new Headquarters building for the Five Years Meeting is to be erected. Plans are being carried forward to secure the necessary $150,000 to construct the new office plant. It is hoped that a ground breaking ceremony will form part of the Golden Jubilee commemoration of the Five Years Meeting in 1952.

Future

The larger and more adequate view is to link in our thoughts for the future both the past and present ministries that revolve around the hostel, and the added services of our Five Years Meeting staff in their enlarged quarters. Quaker Hill will then become very logically the cross-roads of Quakerism for the Five Years Meeting. With 25 acres of ground available for further development, it is not difficult to visualize the increasingly valuable place that Quaker Hill is going to occupy in the widespread ministries of Friends.

Three Thoughts for Sharing

1. Quaker Hill will doubtless be a vital and valuable centre of service through Friends long after our present generation has passed from labor to reward. Bequests to the Five Years Meeting, designated for Quaker Hill, would prove an excellent investment for a portion of the estate Friends leave behind them. Careful supervision by competent Friends will ensure the wise and profitable use of such funds.

2. Contributions to Quaker Hill, now being channeled to the new office building, can be designated as a Memorial to some relative, friend or former leader in the church. Many Friends who have played an active part in the development of the Five Years Meeting during the past 50 years, could very suitably be remembered in this way. They would rejoice with us in all that Quaker Hill is destined to become. Individuals, groups or meetings can make their contributions such a tribute. The record of all these memorial gifts will be suitably and permanently kept.

3. Friends throughout the Five Years Meeting are invited to consider participation in the *Century Club*. A gift of $100 or more to the Building Fund is the only requirement for admission. No less than seven members of the Five Years Meeting Office Staff have become members of the Century Club. They know how essential the new building really is. If desired, such contributions can be spread over two or even three years. Credit for such donations will be given to the local meeting to which the members belong.

R. Ernest Lamb

QUAKER BUILDERS AND BUILDINGS

We are indebted to Eleanor W. Taber, 235 East 46th Street, New York 17, New York, for making the survey and writing this series of articles. This story of building and builders does not refer to brick and stone alone, but gives brief insights into the lives of Friends who are building. This column will be continued until the story of Quaker building, moving from one Yearly Meeting to another, is completed.

I

According to "Trends in American and Canadian Quakerism," ten of the twenty-eight Yearly Meetings on the North American Continent have grown in membership since 1925; thirteen have more meetings than they had twenty-five years ago. There is little relationship, however, between the Yearly Meetings which have gained in membership and those which have gained in the number of meetings.

Another method of seeking trends in growth would seem to be by counting the number of new meetinghouses built, for a Quaker group which feels strong enough to build or purchase a new meetinghouse would seem to be a growing cell. Some tendencies can be seen, though statistics about new meetinghouses are harder to gather than one would expect, and are not too accurate.

I began by asking the Clerk or Secretary of each Yearly Meeting what meetinghouses had been built in his Yearly Meeting since 1925. As the lists came in, I wrote to each meeting, only to find that in some cases the Yearly Meeting Clerk thought that a well-kept house had been built only recently. Three Yearly Meetings have not given the information sought, two of them probably have some new houses, one probably does not.

In the twenty Yearly Meetings reporting there appear to have been 14[illegible] meetinghouses built or purchased in this country, and seven aided in foreign lands.

The building materials vary, many meetings using cinder-block, or some similar modern material; some using wood, brick, stone facing or volcanic stone. Two communities, at least, hewed their own trees for lumber.

Several meetings speak with loving pride of using benches from older meetinghouses; others use folding chairs one calls them "theater-type seats."

There seems to be need for a word to describe what in the East is called the "meeting room." Some call it "worship room, some "auditorium," some "sanctuary." Most of the meetinghouses have a full basement, used for Sunday School rooms; some have an "educational wing" or an "educational building," and in it is sometimes a "mothers' room," which probably means a nursery. "Social hall," "recreation room," "activities room" appear to be interchangeable terms, and the rooms are usually used for several purposes, including serving church suppers, for no Friends Meeting or Church can get along without the fellowship of the shared meal. In meetings which find help from music, there is usually an alcove for the choir.

There was some building from 1925 to 1932; then the depression and the war put a stop to such activities until about 1942. Since then there has been a perfect epidemic of new meetinghouses. Most meetings which built early in this period say that they can see real growth and strength resulting from the new meetinghouse. None mention the difficulties of getting a large group of people to unite on the plan or the occasional loss of a good member who can't see the wisdom of change.

(To be continued)

CARE FARM TOOLS

It is now possible to send farming tools to farmers in India, Pakistan or Greece through CARE. A $10 Hand Tool Package or a $17.50 Plow Package will aid some destitute farmer to raise more food than his previously-used ancient implements permit. Reports from Greece indicate that farmers in several villages who have received tools have formed cooperating committees to share the tools with their neighbors. The $10 CARE package includes a 4-tine pitchfork, a weeding hoe, a mattock and a shovel—simple tools which make it possible to double the crop of a farmer who formerly used primitive tools and his bare hands. The CARE address is 20 Broad St., New York 5, New York.

ELBERT RUSSELL

A Tribute

By Lester Haworth
Vice-President, Haverford College

Elbert Russell died suddenly on the night of September 21, at his St. Petersburg home. He was in his eighty-first year. As the word reaches his friends, former students, and college mates scattered widely across the United States and the world, a memorial service will take place in the hearts and minds of those who owe to him a great personal debt.

He lived an exceptional life in many ways. His intellectual and spiritual vigor continued up to the very last. During the summer he attended various meetings, including the North Carolina Yearly Meeting, and spoke with his usual effectiveness. For well over a half century he influenced groups and individuals.

Influence on Students

I first heard him preach forty-five years ago when I entered Earlham College as a freshman. As College Pastor for some twenty years, he was a strong influence on the campus. Many a student had his thinking about religion, a rational interpretation of the Bible, a reconciliation between religion and science much clarified by Elbert Russell's preaching. In the classroom, whether it was a course in the Life of Christ or in Quaker history, the atmosphere combined a sense of respect for scholarship, and a genuine search for truth. Students were stimulated to think on the highest levels and to understand not only the lessons of history but to attempt to apply them to present day living.

Elbert Russell introduced some of us to a new book which was destined to have a tremendous influence in the life of the Church and which would affect the social order, namely, *Christianity and the Social Crisis* by Rauschenbusch.

When later he became head of the School of Religion at Duke University, he carried into that relationship the rare qualities he had as a teacher, as a minister, and as a churchman. The word "churchman" will sound to some to be out of order. I use it because, while Elbert Russell maintained his inner Quaker convictions as well as his place of leadership within the Society of Friends, he did move in a larger circle, much to the advantage of those with whom he came in touch, as well as to the advantage of his own thinking and philosophy.

Probably his greatest contribution to Quakerism is his monumental history of the Quakers, published a number of years ago. A new edition is needed and may come out soon.

At the June (1951) Commencement of Haverford College, an honorary degree was conferred on Elbert Russell. For three days he and Lieuetta were guests in our home, where he met many old friends as well as many new ones. He talked to me about his present writing project. He was writing his autobiography. I was struck by the fact that he had kept all of his personal correspondence since 1904.

An Autobiography

We discussed the titles for some of the chapters—his early boyhood home in Tennessee, his adolescent years on the farm in Indiana, his undergraduate years at Earlham in the early nineties, his experiences as a member of the Earlham faculty over approximately two decades, his years in and around Philadelphia where he was connected with the John Woolman School, his trip around the world, his service as head of the School of Religion at Duke University.

His commentaries on life as he experienced it and of the movement of which he was a part, as well as of the cross currents of life which affected his thinking and acting, will make interesting reading. Elbert Russell, like many of his predecessors within the Society of Friends, had strong convictions and would fight for them. Like other strong personalities, he could be wrong but he was always sincere. I asked him if in his book he was going to mention any of the major personal controversies in which he found himself on occasion. He said perhaps he would but that he would present the case from his point of view hoping that others, if they cared to do so, would feel free to do the same.

The last letter I had from him expressed a concern that other Friends who have had wide and varied experiences would record those experiences in writing as the equivalent to the journals kept by Friends from time to time which have so greatly enriched the history of our movement. Elbert Russell's name should be bracketed with that of Rufus Jones as one of the outstanding leaders in the life of the Society of Friends, reaching back into the 19th century for more than a decade and across all of the twentieth century to date.

Oh Friends, keep close to the Light in you, and do not look forth at words that proceed from a vain and light Mind; but at the power of words . . . Therefore ye that know the Voice of the Lord, hearken to it, and see, how ye are brought into the Obedience of the Truth . . . keep close to the Light in you, and see that your minds be kept close to that and guided by that. It will keep you clear and pure to receive the Teaching of the Lord.

George Fox

THE WORK OF THE NATIONAL COUNCIL

At the first fall meeting of the General Board of the National Council of Churches, this representative body urged that Japan be admitted to the United Nations, and a letter of fellowship and concern was sent to Japanese Christians. The National Council also took action on the plight of migratory labor, reviewed the churches' work in behalf of Arab refugees, offered the Council's cooperation in helping restore the churches in Midwest flood-stricken areas and endorsed the Revised Standard Version of the Bible to be published next year. The Department of Evangelism reported on its fifteen month evangelistic crusade opening in October. The United Christian Youth Movement's efforts to enlist one million youth in its program were also discussed.

FELLOWSHIP COUNCIL INVITES INTEREST IN NEW MEETINGS

The Friends Fellowship Council invites the interest of Friends everywhere in the small informal meetings which are widely scattered throughout the U.S.A. These groups represent one attempt to conserve the Quaker interest of those members who live far from their home meetings. They also represent points of outreach for our Society. The people who compose them appreciate the fresh impetus which visitors can bring, and visitation is encouraged. An up-to-date list of the meetings with time and place of worship can be had from the Council at 20 South 12th Street, Philadelphia 7, Pennsylvania. The Fellowship Council welcomes the opportunity to help any group of Friends to establish a meeting with the type of worship which will best suit its needs.

WILLIAM PENN COLLEGE PLANS ADVANCE

A million dollar advance program for William Penn College, proposed by Charles S. Ball, President, was adopted unanimously by the college board in Oskaloosa, Iowa, recently. The board meeting was the culmination of a study made under the direction of S. Arthur Watson, President of Friends University. The advance program calls for raising $1,000,000 for Penn College in the next ten years. The funds would be used for the rehabilitation of the plant, purchase of new equipment, faculty housing, improvement of the academic program and permanent endowment.

POETRY CONTRIBUTOR

Helen Higgins, Liberty, Indiana.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

What on Earth Are You Doing? a book by laymen, introduction by Elton Trueblood; Harpers; 158 pp.; $2.00.

What on Earth Are You Doing? is the unique title of a unique book with an introduction by Elton Trueblood. While it is primarily a book on religion, it is written by laymen who have a genuine concern for the practical application of the teaching of Jesus in all phases of living. The twenty-eight messages are written by men who are active in business and civic affairs, men who believe the practice of Christian living is the only solution for our troubled world. The book is sponsored by the Laymen's Movement for a Christian World. *What on Earth Are You Doing?* should appeal especially to Friends and to all who believe that there can be no line between the sacred and secular, and that every Christian has a full-time job being a Christian.

William J. Reagan

Divine Healing, by F. L. Wyman; Bannisdale Press, London; 96 pages; 75c.

According to this book, divine healing should not be left to the cults. It is a provision of divine grace as truly as is the forgiveness of sins. It is not a special gift given to a faith-healer. Rather it is an essential and normal part of the ministry of the church. This is the view of an English high churchman, the Reverend F. L. Wyman, Rector of St. Pauls, York. In a forward to this small book, Arthur Pool, physician-superintendent of "The Retreat" (an institution sponsored by Friends) commends the work and message of the author.

Undoubtedly there is a new interest in the meaning and practice of physical-spiritual healing, and it is to be found often in "respectable" Christian groups. The oneness of body and spirit precludes the divorcing of them in the consideration of disease as well as health. This book is not just another treatise on the psychology of health and healing—it definitely accepts and advocates the divine healing of the body as a concomitant act of grace in spiritual healing.

The book will be controversial, but it raises into clarity the best that orthodox theology and practical experience is saying on the topic. It disclaims any relationship to Christian Science or spiritualism and bases its argument on an orthodox doctrine of redemption.

Two new and inexpensive pamphlets have been published by *The Upper Room, Parents Do Teach Children,* by Edward D. Staples, and *Family Devotions,* by Nels F. S. Ferré. The latter pamphlet is a chapter from Dr. Ferré's recent book, *Strengthening the Spiritual Life.* The price of each is ten cents.

The Five Civilized Tribes of Oklahoma, by Angie Debo; Indian Rights Association; 35 pages; 25c.

Friends interested in Indian problems will find this pamphlet on the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles very helpful as an aid to understanding the social and economic conditions of these tribes today. The author grew up in Oklahoma territory and has published three books on the Five Civilized Tribes as well as other volumes of Oklahoma history. This booklet answers the question, "Can the lost fullbloods of the Five Tribes be saved?"

An Introduction to the New Testament, by Richard Heard; Harper and Brothers, New York; 268 pp.; $3.00.

The author is lecturer in Divinity at Cambridge University. He writes with clarity and with a competent grasp of the subject. He deals with the New Testament books in the light of the findings of modern textual and historical scholarship. Analysis and historical background are so combined that the writings are seen as a whole. He deals with the events and historical situations out of which the books of the New Testament came. While facing squarely the scientific facts, he maintains a true religious attitude of reverence for the central place of Christ and his teachings.

The book is intended for the college and seminary student, and for the layman who is prepared to do some advanced study.

James R. Furbay

TOWARD THE WORD

Always a day, unmastered, unrevealed,
Stretches before us like a clean white page
Within a typewriter whose power is sealed
Securely in an unlearned keyboard's cage.
Its rigid alphabet is dumb until
Our timid hands, exploring, learn the keys.
Then from mute chaos — from these selfsame still
Integers of mind, new knowledge frees
The meaning and the voice, and then is heard —
Slowly — triumphantly — the fruitful word.

HELEN HIGGINS

BLUE SKY

In any far-off time, I hope that I
May never cease to wonder at the sky —
Its billowing expanse of purity.
O may its limpid blueness spell for me
Always a thing to stop me — keep me where
I happen to be and hold me silent there,
Lost in its simple wonder — lost in all
Its depth, its promise! Though clouds may appall
The earth with shadows, let me forever know
That far beyond remains this overflow
Of deep-blue counterpane which spreads above —
The infinite protection of God's love.

HELEN HIGGINS

GOD'S WILDERNESS

My yard's a happy wilderness
Where, innocent of mowing,
Its borders yield surprising gifts
Of their untrammelled growing.
No other clover seems as sweet;
No pampered flower surpasses
The wild bright-waving delicacy
Of rose and silver grasses.

No season ever finds it bare.
From snowdrops in the spring
To the bleeding bittersweet of fall
I find some precious thing.
Though some might never understand,
These borders, wild, untended,
Present a strangely moving sight —
The free, the God-befriended.

HELEN HIGGINS

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

Constructive Revolution:

"Little attention has been paid by our press, radio and world propaganda agencies to the recent significant findings of the National Bureau of Economic Research. This survey reveals *that whereas in 1929 the upper five per cent of our population received thirty-four per cent of our total of individual incomes, by 1946 they had only eighteen per cent. In 1929, the upper one per cent got nineteen per cent of the national income, but in 1946 this upper one per cent only received 7.7 per cent.* Moreover, in 1929 the average income for all was $690 a year—after Federal taxes—while today it is $1666 after taxes.

"Although the value of the dollar has shrunk roughly forty per cent, the actual gain in purchasing power and living standards is up over eighty per cent! America's factories are consequently turning out nearly twice as much as they did in the boom year of '29—more autos, more clothing, shoes, refrigerators, more of everything. Many manufactured goods are better and there are many new products like television, home air-conditioning, etc. The Bureau believes that the situation has not changed perceptibly since 1946, except for the better. *This means America continues to be undergoing the greatest social revolution in history.*

"This higher standard of living is chiefly due to our having developed the skill and technical equipment to produce more goods per man hour. But when corporation management tries to take all the credit for this technological advance, they are as off base as the labor leader who tries to hog the same lime-light for increased production. *It has not been the corporation heads who developed the technological advances; management made investments, but it was also the young research scientists working usually for very nominal salaries who dreamed, experimented and labored to find new and better ways of making better products and of making them cheaper and faster.* Yet these research men rarely can expect earnings and promotions comparable to those of sales executives, advertising promoters and such.

"These advances meant a greater profit to the boss, and the American boss, bless him, has been moved by the leaven of Christian sharing far more than he has realized (of course there have been some who had it forced upon them) and the extra profits were put into higher wages so the average American could thus buy more, consume more, so that the happy process could start all over again! This, in a nut shell, is the "American Miracle," and the National Bureau of Economic Research has discovered that this miracle is still working! Our system faces many dangers arising out of a world in violent upheaval all around us, with the threat of distorted values becoming dominant within our own social order. But it is encouraging to know that *the miracle is still operative.*"

New York Times, March 17, 1951

* * * *

F.B.I. Figures on Liquor Arrests:

"The influence of liquor advertising on news channels prevents many revealing facts and figures on alcoholism from being given wide publicity. Here, for instance, are some revealing *reports from the F.B.I.:* In the last full year of National Prohibition (1932) there were 831.1 arrests for drunkenness per 100,000 of population. In 1949, the rate had increased to 2,342.7 arrests for drunkenness per 100,000 of the population. F.B.I. reports also show an increase from 67.7 arrests per 100,000 of the population for driving while intoxicated in 1932 to 164.8 arrests per 100,000 for DWI in 1949. Total arrests for all liquor caused crime increased from 1,728.2 per 100,000 in 1932 to 3,192.8 in 1949. The F.B.I. figures were arrived at from official records of 1,652 cities with a total population of 49,618,922."

* * * *

Mao and Stalin:

"How did the Chinese Communists get their power—and what is their relationship to Russia? These are the significant problems that are considered in an authoritative new book by a scholarly associate of Harvard's Russian research Center, Benjamin Schwartz—*Chinese Communism and the Rise of Mao* (Harvard University Press, $4.50). Mr. Schwartz traces communism's progress in China from its staggering defeats there in the nineteen twenties through to the strategy that brought Mao into power—emphasizing the fact that communism in China failed as long as it followed the Marx-Engels-Stalin tactic that the urban proletariat must be won as the party core, that the peasantry couldn't be the decisive revolutionary factor. As long as Stalin had power over Chinese communism, his policies lead to the debacle of the late nineteen twenties.

"But Mao Tse-tung, a peasant himself, *realized that the peasants in China would play the decisive role—but for years he had to work alone and at one time was even expelled from the Politburo for his independence on this point.* Not until Stalin's policies in China had failed disastrously — and time had proved Mao's methods—was Mao recognized by Moscow as top man in China. Mr. Schwartz draws two important conclusions: First, though Mao early realized that the method of winning power in China *must be evolved on the peasant rather than the proletariat level*—he consistently followed the Marx-Lenin doctrinaire and now considers himself as one who has added to the theory of Marx-Lenin ideology. *Second, Mao won command of the Chinese Communist party on his own—in spite of Moscow.* Though his success in conquering China after 1945 was helped along by Russia, he has arisen by his own efforts and knows how it is done—further, *he knows that Stalin can make mistakes.*

". . . Mao is a Communist revolutionary and not merely an agrarian reformer, but he is a new and different type of Communist and personifies the basic differences between Chinese and Russian communism.

". . . *Mao regards Communist China as an ally of the Soviet Union—but a co-equal and independent ally. Mao regards himself as the equal — and in ideology the superior — of Stalin.*

"All through these documents (seven Chinese Communist documents on their history), *complete credit for the Chinese revolution is given to Mao and the Chinese Communist Party*—even in a history of the victorious Chinese revolution Stalin's name is not mentioned, while *the Soviet Union is only referred to once as participating in the Moscow Conference in 1945, when Russia agreed to support Chiang Kai-shek!*

". . . *But there are definite—and probably insurmountable—conflicts between the two great Communist centers . . .*"

The above articles are excerpts from *Between the Lines,* a biweekly newsletter edited and published by Charles A. Wells. A graduate of Friends University, newspaperman, son of a Friends minister, Charles Wells is a noted evangelist and chalk artist. His religious cartoons appear in a number of publications.

A subscription to the newsletter is $1.50 per year. It is a valuable resource in these chaotic days.

Wm. Merton Scott

I seek two things in this world—truth and love. Whoever assists me in this search is a friend indeed, whether known or unknown to me.

John Wesley

The Sunday School Lesson

Prepared by Errol T. Elliott

For November 18—Laws for the New Nation

Exodus 18-23

The progress of civilization is like a mountain road. At the bottom is the jungle level of existence. Here there are no laws, no rules of the game, no patterns of order. On the jungle level everyone goes out to get whatever he can for himself, asking only one question, "Am I strong enough or cunning enough to get what I want from my neighbor."

On the next level upward is the concept of cold, hard justice—"an eye for an eye and a tooth for a tooth." It is not good enough, but it is better than the lawless jungle where it was "a life for an eye or a tooth." The idea of justice — punishment exactly equal to guilt — is born. On this level there is emphasis on guilt-punishment and laws are written and implemented so that punishment matches the sin.

There is yet another level upward—the level of mercy. Here the tender element of the human spirit comes into play. One has his right to collect for an offense—he can take an eye for an eye—but a sense of sympathy makes him merciful; he refuses always to collect his due or to assess a punishment. On this level conscience begins to come into its own and men think of their *duties* to their neighbors as well as of their *rights*. They find that it works both ways, the merciful also often receive mercy in return.

There is yet the highest level of all and on this mountain peak stands a cross where a Life has been lived and sacrificed. It is the level of love. Whereas the judge and the court were emphasized on the level of justice, here the physician and the clinic are found. The attitude toward the sinner is to find what ails him, and then heal him. On this level the voice of the Great Physician is saying, "I came not to condemn, but to save." "They that are whole have no need of a physician, but they that are sick."

On this highest level sin is seen as spiritual disease, and being spiritual, not physical, in nature, only redemption can remove it and heal the sinner—the sick man. Hear the Physician on his cross, "Father forgive them, they know not what they do." That was not the voice of mercy, it was the voice of the physician who diagnosed, who saw to the depths of the sinner's soul—they *didn't* know what they were doing.

This is the high level on which we must work, the redemption and healing of the world.

There is need for law and order, even among good people, but the basic law is the law of love, calling for understanding and healing. Empires, nations, communities are destroyed by failure to observe the laws of God, and supremely the law of love as revealed in Jesus Christ.

Questions:

1. Does America need more laws? Is our only need for better citizens?

2. When the laws of man conflict with what a Christian believes is the law of God, is there more than one way to answer the question?

3. How far is the method of the clinic being used in the treatment of violators of law? Contrast "punishment" and "reform." Is there need for both?

4. What are some of the reasons that men break laws habitually?

For November 25—The People at Worship

Exodus 24:29-31, 35, 40

There is probably no lovelier picture of a community and its fellowship than that of today's lesson from Exodus.

The deepest marks of a stable person, family or community are reverence, prayer, worship. There must be a shekinah over every life and home if we are to be saved from slavery to "things." The story of Israel is the story of a religious community above all else. If it is not that, it has no meaning at all. In the mind of the writers about Israel there is the concern about "God's People."

Now and then we find a similar picture in a community today. A new Meetinghouse is to be built or improved and every housewife comes with her talents, her scrub brush, her food to help in the community task. Every man comes with hammer and nails, paint brush and tools to contribute to a community structure — yea, more than a structure — a community idea for the heart of the community. When everyone has a mind to work and to work with a central purpose on the church in the community, it is a grand fellowship.

Of course churches are not built alone with wood, brick and mortar. The building process must go on, lest we find that we have only erected a building, a monument to an idea. What about the task of Christian Education in your Meeting? Here is a call for people who are willing to contribute in all patience their talents to the Church—the spiritual body in the community. If that does not happen then the tap root of a community has been injured. Let us make no mistake—the Church, rightly conceived, and its service is not an institution in a community, it is the central spring of community life.

That which is most unique about the church, the one aspect which distinguishes it from all others is it worship. Someone has facetiously remarked that Exodus used to come after Genesis, but now it comes after Sunday School. What are you going to do when this class is dismissed today—go home and leave the most important function of the church to someone else? Or will you wait in fellowship as the Meeting assembles for worship? There is no real church member who is just a Sunday School attender.

Let us build the church, bringing to it every talent and a large proportion of our time. Above all meet together in worship, with all else in our church work as second. Then we can move from prayer to action, from worship to building the Church.

Questions:

1. What per cent of your Sunday School always leaves, never attending the Meeting for Worship? Why do they leave?

2. Do you agree that prayer and worship are the heart of the church?

3. Are the children provided with a good worship experience in the church as well as with lessons?

4. Around what does your Meeting or Church seem to function: the Sunday school, missions, relief work, peace, worship?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The life of Christ concerns Him who being holiest among the mighty, and mightiest among the holy, lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages.

Jean Paul Richter

WANTED

Experienced secretary for work with the Friends World Committee for Consultation, American Section; short-hand essential. Apply to James F. Walker, Secretary, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Friendly Life — Far and Near

Robert C. Jones, son of May Jones and the late Sylvester Jones, has been appointed a member of the headquarters staff of the Technical Assistance Administration of the United Nations as a specialist in community organization and development.

* * * *

Friends from other Meetings are welcomed to the Philadelphia General Meeting of the Religious Society of Friends to be held November 1-3 at the Race Street Meetinghouse in Philadelphia. For hospitality write to Katherine W. Elkinton, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

* * * *

Paul Cadbury, a member of the English Friends Mission to Russia in July, visited recently for a short time in the United States. He reported on the Quaker Mission to Russia at Cambridge Friends Meeting in Massachusetts, to several groups at Meetings in the Philadelphia area, and at Chicago.

* * * *

Helen Furbay, daughter of James and Ethel Furbay of Richmond, Indiana, was recently appointed violinist for the Houston Symphony Orchestra at Houston, Texas. She received her training at Grinnell College in Iowa, the Eastman School of Music at Rochester, New York, and under private instructors. James Furbay is Manager of the Friends Book and Supply House in Richmond.

* * * *

Friends attending the recent conference at Cincinnati, Ohio, on October 6, for the setting up of United Church Men were L. Glenn Switzer, C. Clayton Terrell, Charles W. Palmer, Richard R. Wood and Wm. Merton Scott. D. Elton Trueblood, also present, addressed the conference. The United Church Men are under the general administration of the National Council of Churches.

* * * *

Tommy Joe Armstrong, the third generation Quaker Indian, is not now a student at Friends University, as was stated in THE AMERICAN FRIEND for October 11. He completed a year of study under the United Society of Friends Women's scholarship at Friends University, and is now attending a college near his home. Gladys Kellum is at Friends University this year under the U.S.F.W. scholarship fund.

* * * *

Anna Brinton, who has participated in American Friends Service Committee work off and on since 1921 and is well known to Friends all over the world, was recently appointed Friendly Visitor to Canadian Friends by the A.F.S.C. In this capacity she will attend the Annual Meetings of the Canadian Friends Service Committee and bring to Canadian Friends latest developments in A.F.S.C. thinking throughout the year.

* * * *

Edward Beals, 18, son of Ellis Beals of Wichita, Kansas, has been sentenced to three years in prison for refusal to register for the draft. A June graduate of Scattergood School, he has been working in the offices of the Friends Committee for National Legislation in Washington for the past four months. His trial was in Baltimore on September 21. He has since been transferred to the federal prison at Petersburg, Virginia.

* * * *

C. Lloyd Bailey, who has served for four years as Associate Secretary of the Friends Committee on National Legislation, recently became Director of the National Citizens Committee for United Nations Day, an educational organization. He will continue to work with several aspects of the F.C.N.L., including the transactions concerning their new headquarters, until his successor is appointed. The offices of the National Citizens Committee are in Washington.

* * * *

While in the Richmond area, L. Glenn Switzer of Pasadena, California, Chairman of the Men's Extension Movement of the Five Years Meeting and of the Building Committee for the new Central Office building at Quaker Hill, conferred with R. Ernest Lamb, director of the campaign for funds, and with other members of the Building Committee. The campaign for pledges and money has been very satisfactory, with Baltimore and Wilmington Yearly Meetings solicited to date.

* * * *

Glenwood Stanley, well-known retired Friends minister, was honored on his seventieth birthday recently by a gathering of neighbors, relatives and friends at his home in Lynnville, Iowa. All but two of the children and grandchildren of Glenwood and Bertha Stanley were present at the birthday reunion. Lewis and Esther Stanley Savage attended the reunion just before beginning their pastorate at Leesburg, Ohio. Lewis Savage had been serving as pastor at Le Grand, Iowa.

* * * *

Cecil Hinshaw, Quaker pacifist, was recently refused permission to speak on the Ohio State campus by University President Howard L. Bevis. The President acted under a recent board of trustees order requiring all campus speakers to be screened by the university president. The board order was criticized by a committee representing the entire faculty of Ohio State; the committee has asked the board of trustees to reconsider its order. Other groups which had scheduled Cecil Hinshaw plan to let him talk, and he will spend two weeks in the area. The University newspaper, the *Ohio State Lantern*, discussed the censorship order in an editorial entitled "Let Us Hear!"

* * * *

Four Negro college teachers have been approved to participate in the American Friends Service Committee's Visiting Lectureship Program during the present school year. They are Hugh M. Gloster of Hampton Institute, Frank M. Snowden of Howard University, Walter A. Simon of Virginia State College and Henry J. Booker of Dillard University of New Orleans. The Visiting Lectureship Program, which was begun in 1944, is a service to make Negroes of recognized competence in their specific fields of learning available as visiting lecturers and teachers to schools and colleges. The program will expand this year to include southeastern and west coast areas.

* * * *

The Japan International Christian University will be open in April, 1952, due to the progress made because of the signing of the Japanese Peace Treaty. The main classroom and administration building is just about completed and six faculty residences will be finished by late fall. The general financial campaign for this new and unique institution will continue, however. Support by the Japanese themselves for the venture is shown by the fact that more than 95 per cent of the contributors in a recent nation-wide campaign in Japan were non-Christians. Friends are represented on the Japan Christian University Foundation Board by Hugh Borton, a New Jersey Friend.

* * * *

The Friends Center at 144 East 20th Street in New York has expanded its program of work with foreign students so that, in the present year, an average of twenty-nine contacts between students and American families are arranged each week. Friends living within fifty miles of New York are invited to welcome foreign students to their homes, helping them to understand American people and customs, and developing mutual friendships. The Friends Center also attempts to refer foreign students in other communities

to interested Friends living in those communities, and urges Friends particularly in college communities to share this concern for international understanding.

Friendly Fellowship

EVANSTON, ILLINOIS — The Evanston Meeting of Friends celebrated its fifteenth anniversary recently. The observance, held on September 30, included a potluck dinner, introductions, music and a presentation of "The History of Evanston Meeting," in which early events were re-enacted and significant developments sketched. A number of charter and near-charter members of the Meeting were present.

* * * *

PROVIDENCE, RHODE ISLAND — Lincoln School at Providence, Rhode Island, recently held an all-school Harvest Sale for funds for the foreign relief program of the school. Each girl and each teacher brought back from her summer vacation something suitable to be sold on a Christmas gift table. The preview of these gifts at the school proved of great interest as did the sale itself which was very successful.

Marion S. Cole

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LYNNVILLE, IOWA — Ideal weather, a spirit of cooperation and a large crowd combined to make the Centennial Celebration of the Lynnville Friends Meeting a day long to be remembered. The 500 guests who attended were greeted by the members of the hospitality committee attired in Quaker costume. Charles O. Whitely, who brought the message at the morning service, had also preached the dedicatory sermon when the present building was dedicated thirty years ago. The afternoon program opened with a pageant which portrayed the first fifty years of the church. The history of the last fifty years was read by John Davis. Orval Cox, Iowa Yearly Meeting superintendent, brought the message at the evening service. Former pastors and wives who were present included Willard and Sabron Reynolds of Earlham, Iowa; Esther Youngquist, wife of Giles Youngquist who passed away while serving as pastor here; and Ed and Aurora Thompson of New Sharon. Pastor of the Meeting is Andrew W. Stuart. General chairman of the Centennial Committee was Glenwood Stanley. L. T. Gause, who is 78, was noted as having the longest continuous membership in the Meeting. He has served as elder and treasurer of the Sunday School for many years.

Abbie A. Macy

* * * *

AMESBURY, MASSACHUSETTS — The Friends of Amesbury, Massachusetts, interested in the fact that their present Meetinghouse has been in use for 100 years, held a Centennial Service on the afternoon of September 30. Nearly 200 persons attended, coming from various parts of New England, but largely from the area of Salem Quarterly Meeting. Milton H. Hadley of Durham, Maine, and Russell D. Brooks of Woonsocket, Rhode Island, Field Secretaries of New England Yearly Meeting, took part in the devotional exercises. Greetings were brought by Alice Whittier Jones, who recalled many family names prominent in the Meeting when she first knew it. A Centennial Hymn, with words by Alice M. Perkins of Amesbury, was sung. The address was given by Alexander C. Purdy of the Hartford Theological Seminary who spoke on "The Friends Meetinghouse and What It Stands For." He said, in part, that the Meetinghouse stands for devotion to the Gospel, for development of individual convictions, for dedication to service through inward consecration, and for further enlightenment of the mind. Many local residents who were not Friends attended this service in the historic Meetinghouse erected through the planning of John Greenleaf Whittier, a member of the Amesbury Meeting. The present Friends Meetinghouse is the third one in Amesbury, the first having been built about 1705. The first record of any Friend living in Amesbury is in 1699. An anniversary folder containing an historic sketch, the program, the Centennial Hymn, a cut of the Meetinghouse and a poem about it by Ann Vining was distributed by the committee on arrangements.

M. Jane Davis

In the Larger Circle

"Live Thy Faith" is the call sent to hundreds of thousands of women across the country who are observing World Community Day on November 2. The annual observance is sponsored by the United Church Women of the National Council of Churches. Work in preparation for World Community Day has been centered in two projects: an Ecumenical Scholarship Fund and aid to the homeless overseas. On World Community Day, the gifts and services of the United Church Women will be dedicated to "better understanding and deeper sympathy among the peoples of all nations."

* * * *

"Let There Be Light," a 52 week series of transcribed programs on the cooperative work of American Protestant and Orthodox churches, was scheduled to begin on local radio stations across the country this week. The first of its kind, the series of 15 minute dramatic and documentary shows is sponsored by the National Council of Churches. The first program featured Dr. Frank Laubach and his "each one teach one" method of mass literacy training. Other programs will cover various aspects of the churches' work together. The National Council is also joining with Catholic and Jewish groups to aid in presenting "Frontiers of Faith," a Sunday television series.

* * * *

Thirty-five theological students from eleven countries have recently arrived in the United States and have enrolled at twenty-one seminaries. They have

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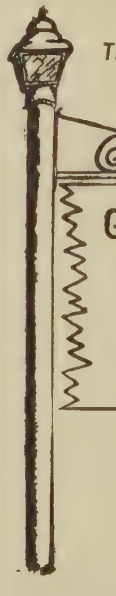


The Only Quaker College in the South

GUILFORD COLLEGE
FOUNDED 1837
BY THE
SOCIETY OF FRIENDS

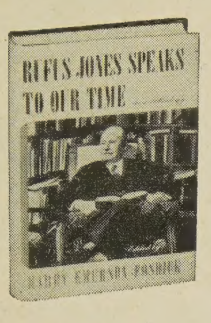
FOUNDERS DAY

NOVEMBER 9, 1951

SECOND ANNUAL J. M. WARD LECTURE

By Howard Brinton

Just published — the anthology you've been waiting for . . .



RUFUS JONES
Speaks to our Time

edited by Harry Emerson Fosdick

Seldom has a man given a more profound message to our time than Rufus Jones, great Quaker leader, longtime editor of THE AMERICAN FRIEND, and brother to humanity. His glowing optimism, his mystical faith, and his deep belief in the goodness of his fellow men have endeared him to every Quaker and have made him the interpreter of vital religion to multitudes in all lands and all churches.

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come under the auspices of the Ecumenical Scholarship Exchange, a project under the National Council of Churches in cooperation with the World Council and the national councils of other lands.

* * * *

The National Conference of Methodist Youth recently re-elected as its vice-president an imprisoned Negro conscientious objector, James Lawson, now serving a three-year term in the Mill Point, West Virginia, federal prison for violation of the draft law. The National Conference represents some 2,500,000 Methodist Youth. James Lawson, a college senior and student pastor, has represented the Methodist Church in several inter-denominational gatherings and plans to do overseas missionary service for the Methodist Church. He had refused to register, but, four months before his trial, had offered to follow the proper procedure for classification. His sentence is now being appealed.

* * * *

A biographical film on the life of Gandhi is in preparation by a Hollywood company. Paul Muni, who has done portrayals of Jaurez and Emile Zola, will play the role of Mahatma Gandhi. Charles Boyer is cast as Prime Minister Nehru.

From Our Readers

COMMENDS U.M.T. STATEMENT

To the Editor:

I read with great interest the statement by S. Arthur Watson in the September 27 issue of THE AMERICA FRIEND. It seems to me to be the best statement regarding U.M.T. that I have read and I hope that it can be given wide circulation. It so far surpasses the trite statements that are generally presented by many sources that I hope this can reach far beyond the circle of Friends.

J. A. Baldwin
Rt. 2, Box 269
Kennewick, Washington

EDUCATION FOR WAR

To the Editor:

Coronet magazine for October contains an informative article on permanent Universal Military Training which ought to be read by all thoughtful and concerned citizens. It describes the preparation of fourteen movies for draftees which are to be made available to all public schools that desire them. The author says, "The boys and girls now in high school have grown up taking certain principles for granted. First, peace is basic. Youngsters have been taught to abhor violence and to value 'getting along with others'." A little later he says, "We now, as a nation, have declared that boys in high school will be trained to fight, no matter what their past experience."

It is true that the lessons in peace and "getting along with others" have not always been fully presented, but neither on the other hand have we taught a fighting program to our youth. A good many of us and a good many young people are shocked at this radically different viewpoint of "teaching war."

This article is worthy of careful, open-minded but critical reading. Of course even a pacifist cannot be indifferent to the welfare of the boys who do go to war. Furthermore we do not want them to experience the mental suffering and mental breakdown which may come to the more sensitive youths. However, this article suggests much more than preparation of boys; it suggests indoctrination to a new way of thinking. We must consider this question of the direction of education. Are we willing to accept for our youth the kind of philosophy which underlies this new program?

William Reagan
307 College Avenue
Richmond, Indiana

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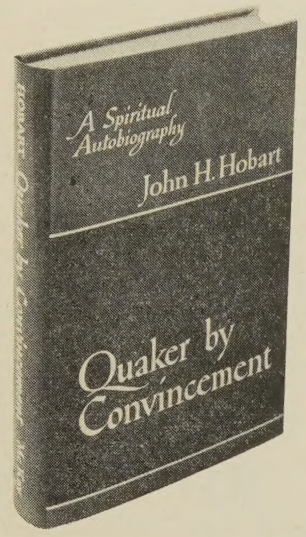

This personal search for a faith led the author back to what he believes are the essentials of Quakerism. His experiences and convictions are expressed in language in keeping with the mind and spirit of the twentieth century. Emphasizing the fact that man's spiritual progress lags behind his material achievements, the book is a challenge to all to become once more pioneers in the things of the spirit.

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STATISTICS THAT ARE VITAL

To the Editor:

Statistics show that almost one-half of the people in the United States are outside the membership of the Christian churches and that seventeen times this number, or one billion four hundred millions, are in the unevangelized sections of the world.

We are giving fifty millions for missions and fifty billions for war. One thousand times as much for war as for missions. The annual interest on our war debt of 250 billions is five billions each year. This interest alone for one year is equal to our contributions to missions during one hundred years, at our present rate.

Isn't it time to become aroused for the spread of the Gospel of the Prince of Peace over the whole world? When Christ said "go into all the world and preach," he meant men, women, and children, as well as pastors. He has put us in homes, schools, offices, stores, factories, and farms and the call to all is to serve Him wherever we are in the world. Surely Friends Meetings, scattered across the United States, should enter whole-heartedly and prayerfully into this next year's "Advance" program of Evangelism and Outreach.

Muncie, Indiana — John Compton

BIRTHS

BEEDE—To Jay Willis and Louise Maxwell Beede, a daughter, Mary Louise, on October 4, at Richmond, Indiana.

BOBB—To Arzie and Mabel Meredith Bobb, a son, Lowell Dean, on August 27, at Greenfield, Ohio.

BOND — To James O. and Particia Hornbrook Bond, a son, James Edward, on September 19, at Dayton, Ohio.

CAMPBELL—To Loyal and Lois Snyder Campbell, a son, Dennis Bruce, on September 20, at Lebanon, Indiana.

JONES—To Francis E. and Evelyn Lou Jones, a son, Clark Tasso, on September 23, at Greenfield, Indiana.

SMITH—To Vernon and June Smith, a son, Gary Lester, on October 1, at Clintondale, New York.

MARRIAGES

FOURNIER-BATEMAN — Carolyn Jane Bateman, daughter of George H. and Carolyn E. Bateman of Methuen, Massachusetts, to Gilbert P. Fournier, son of Mr. and Mrs. Frank Fournier of Lawrence, Massachusetts, on September 29, in Salem, New Hampshire.

MARSHALL-EMMONS—Helen Rebecca Emmons, daughter of Chester and Florence Emmons of Rockville, Maryland, to Philip Richard Marshall, son of E. Howard and Eurah R. Marshall of Chicago, on August 19, in the Florida Avenue Meetinghouse, Washington, D. C., after the manner of Friends.

SNYDER-BUTT—Eileen Butt to Harold Ray Snyder on September 30 in the Methodist Church at Denver, Colorado. Harold Snyder is a member of Amboy Friends Meeting in Indiana and the couple will live near Amboy.

DEATHS

BINFORD—Allen Jay Binford, on August 22, in Haviland, Kansas, after a brief illness at the age of eighty-three. The son of William Patterson and Henrietta Macy Binford, he was born at Westland, Indiana, and came to Pratt county, Kansas, as a youth with his parents. His first wife, Emma Reece, died in 1927. To them were born four children, three of whom survive. In 1929 he married Katherine Haydock, who survives him. Allen Binford was very active in his support of Friends Meetings, first at Pleasant Plain and later at Haviland. He was active in the support of community interests and a leader in the organization and guidance of the Friends Bible College of Haviland. Surviving him are his wife, Katherine; a son, Ernest of Haviland; two daughters, Henrietta Green of Haviland and Veda Townsend of Paonia, Colorado; a brother, Lindley M. Binford of Portland, Maine; a half sister, Adella M. Winslow of Berne, Indiana; seventeen grandchildren and thirty-six great-grandchildren.

HARVEY—Susan Elizabeth Harvey, on September 13, aged nineteen months. She is the daughter of Elmer and Mary Alice Harvey of St. Paul, Minnesota, and the granddaughter of Jay and Edith Whitson, members of the Florida Avenue Meeting of Washington, D. C.

MAST—Ira Mast, on October 11, at

Amboy, Indiana. He was a member of the Amboy Friends Meeting, and had served as a teacher in the Sunday School, as a member of the choir and in church quartettes. He had been bedfast for the past seven months and ill for several years. Funeral services were held at Amboy Friends Church with Charles Lampman officiating. Interment was in the Park Lawn Cemetery.

OSBORNE—Alfred Osborne, on October 1, at Weare, New Hampshire, aged seventy-six. He was born at Weare and was the fourth generation to make his home in the family homestead there. He was a lifelong member of the Society of Friends, and was active in Friends work both locally and in its wider outreach. For many years he was Clerk of the Weare Monthly Meeting, the Salem Quarterly Meeting, and Clerk of the Permanent Board of the New England Yearly Meeting, although he had retired from the two latter positions in the last few years. He was chairman of the committee which, in 1945, brought to a conclusion the arrangements for the uniting of all Friends in New England into a single Yearly Meeting. At the 1945 sessions of the Five Years Meeting he was Chairman of the New England delegation and a member of the Committee on Organization.

He took a very active interest in town affairs and was serving as Moderator of Town Meeting at the time of his death. He was a member of the state House of Representatives in 1927 and again in 1949. He was a farmer and a "country justice" of the old school; he was also a land surveyor and a member of the New Hampshire Society of Engineers. On January 30, 1901, he married Gertrude W. Goddard of Amesbury, Massachusetts, who also was a lifelong Friend; she preceded him in death by four years. Surviving are two sons: Henry T. Osborne, who with his wife and children, Miriam G., C. Lindley and Jonathan H., lives at the family homestead; and Winslow H. Osborne of Concord, New Hampshire.

PICKIN—Flora Harlan Pickin, on September 26, at Dayton, Ohio, aged seventy-two. A native of New Burlington, Ohio, Flora Pickin had lived in Dayton since 1916. She was a member of the Friends Meeting in New Burlington. Surviving are her husband, John Pickin; a son, John H. of Jersey City; a brother, William Harlan, and a sister, Maud Harlan, both of New Burlington.

SUTTON—Lulu Hull Sutton, on September 22, at Clintondale, New York, aged seventy-eight, after a long illness. She was born in Clintondale, the daughter of George and Mary Brown Hull. She was graduated from New Paltz Academy and Drew Seminary. She was a faithful member of the Clintondale Meeting and took an active part in the work of the Meeting, serving as an elder for many years and as organist for forty years. She was also an interested member of the W.C.T.U. Surviving are a daughter, Madeline Marshall of Brooklyn; two sons, Raymond of Rochester and Harold of Clintondale; and two grandchildren. Funeral services were conducted at Clintondale, with Canby Jones officiating. Interment was at Lloyd Cemetery.

TURNER—Clayton Turner, on September 14, at Pleasant Plain, Iowa, aged seventy-one. He was born in Henry County at Coppock, Iowa, the son of Mitchell and Caroline Mason Turner. He is survived by his wife, Addie; three daughters, Cecile Fallert and Beulah Brinton of St. Louis, Missouri, and Beatrice McKee of Keokuk, Iowa; one son, Harry O. Turner of Pleasant Plain; a sister, Mrs. Earl Sinn of Pleasant Plain; and one grandson. Funeral services were conducted by Calvin Hull, pastor of the Pleasant Plain Meeting and by the Rev. E. E. Voss of Brighton, Iowa. Burial was in Pleasant Plain cemetery.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C .Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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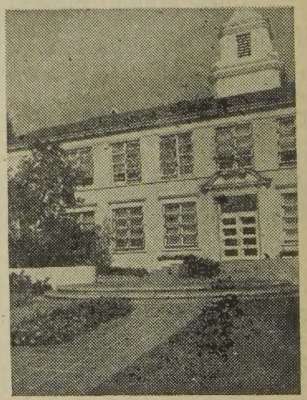

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